The Unitarian Calendar

Bright wits and instincts sure,
And goodness warm, and truth without alloy,
And temper sweet, and love of all things pure,
And joy in the light, and power to spread the joy.
— Matthew Arnold.

Vol. 4 FEBRUARY — 1912 No. 6

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With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

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Founded in 1825.

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The Unitarian Calendar

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THE CHURCH, THE STATE AND THE CITIZEN

FREDERIC J. GAULD

Of the Unitarian Church, Leominster, Mass.

George Gray Barnard, a talented American sculptor, whose work is exciting much attention in the Paris Salon, makes this comparison between the ideals of ancient Greek and modern sculpture: "I saw that the ideal of the Greeks was to make gods. They created beautiful forms, beautiful symbols, which they set on pedestals. But, in their statuary, they stopped short, deliberately, at anything that was individual or characteristic of humanity. The day of the gods is past. This is the day of the people. It is the people and the characteristics of the people that I want to fix in sculpture."

That is a splendid ideal. But there is an ideal still more beautiful. It is to make human beings worth portraying, worth perpetuating in marble or bronze. Without rational spiritual life man is not worth preserving in the forms of art, or in the immortality of human story. The true object of education is to enable every individual boy and girl to develop in full measure the intellectual and moral faculties with which God has endowed him or her. But this cannot be done without ethical and religious training.

Before the British Association for the Advancement of Science, one of the most intellectual bodies in the world, Bishop Welldon, a

prominent educator, gave an address, the other day, on "Education." He declared that "The supreme object of education is to provide good citizens, who, as Milton says may 'perform justly, skilfully, and magnanimously all the offices, both public and private, of Peace and War.'" These words apply with especial force to a democratic nation like our own. Here the people rule, for good or ill. But the high ideal of Milton—and the modern state cannot possibly ask less, its tasks are too great, the penalties too terrible in case of failure—this ideal rests firmly upon a religious basis. Milton, and the men of his day who were making the new England, the men who were founding the Commonwealth, the men who were preparing for centuries of advance in liberty and justice, were men of deep religious *conviction.* To Milton and his compatriots, as to Bishop Welldon, religious training is indispensable for social welfare and progress.

There is only one institution in the state that can provide the ethical and religious training so essential in the character of the individual and in the integrity of the nation. That institution is the church.

But the church cannot do its task, except imperfectly, without the loyal co-operation of all lovers of human life and of the nation. Are we doing our part to strengthen the influence of the church? Are we placing ourselves, regularly, under its influence for the development of our own character? In this respect, as in all others, we must first have an influence before we can lend it. Are we faithfully doing our part in this most important duty of citizenship? Or, are we allowing our love of ease, or of pleasure, to absorb all our energy, to silence conscience, and deny our noblest citizenship? Before God and his own conscience each man must be judged.

THE NEW CHURCH

REV. E. A. COIL

Of the First Unitarian Society, Marietta, Ohio

The evidences that we need a new church are multiplying. It is not necessarily a new organization that is needed; but a new spirit, new thought, new motives, and new methods of work. It is a waste of time to try to persuade those outside the churches to accept the old time doctrines, and conform to the old time rites when the "modernists" inside the Roman Catholic Church and the "liberals" inside the Orthodox Protestant churches are repudiating them. By means of the old doctrines and old methods a momentary excitement may be stirred up; but permanent interest and growth cannot be secured in that way, as the results following great evangelistic endeavors along the old lines clearly show.

We have had enough of dogmatism and formalism, with the persecutions and failures that have accompanied them, and it is now time, it seems to me, to try something that has more of promise in it for the world, something that unites and inspires to reverent and common endeavor in behalf of general well being. It is easy enough to see that the great unifying and inspiring factor in the life of humanity is love. No dogmas, forms or laws are required to bind together in one the members of a family, community or nation who are actuated by that mutual love that finds its greatest happiness in promoting mutual good. Jesus had risen to something nobler than theology, ritual or law when he said: "By this shall all men know that ye are my disciples, if ye have love one to another." And by that same token will the members of the new church be known.

INSPIRATION

REV. R. HEBER NEWTON, D. D.

Does not that benefactor of his race who makes two blades of grass grow where one grew before, make life easier, its strain lighter, its temptations fewer, its chances for a real manhood better? Is not every inventor unconsciously working out the emancipation of man from the servile toil which absorbs the energies of life and which leaves no room for the culture of the nobler nature? Is it the preacher alone who preaches, the priest alone who bids to prayer? Does not the true artist, in his historical pictures, summon the higher virtues to action; and in his *genre* scenes does he not waken kindly sympathy with the poor and the lowly? Does he not, in his views of nature, make us feel the presence of an Infinite Spirit of Beauty, before which we instinctively worship?

There is, then, no line that can be drawn around the sphere of the divine action. You cannot shut the Most High up to any petty provincialisms. You cannot find work enough for the Infinite Spirit in your parish guilds. You cannot keep God out of his own world. He claims all the varied fields of his own creation as the spheres for his Spirit's action. All lines of true human thought and work focus in religion. Every faculty bourgeons into worship. Every knowledge and every power forms a step in the great world's "altar stairs" that "slope through darkness up to God." Men of business, physicians, inventors, political economists, statesmen, novelists, dramatists, painters, musicians,—all may feel the inbreathing of the Divine Spirit, all may be most truly inspired.

ABOUT BIBLE TEXTS

"Why do ministers almost without exception, Unitarians and all, when they prepare a sermon, tie their thought to a text taken from the book which solemnly tells us that the first woman was made out of one of the ribs of the first man? Habit? And is there nothing in the world to-day true enough to tie to to break that habit? No hope or need or actual acquaintance gained by one's own clear seeing? The meekness of Moses, the wisdom of Solomon and the patience of Job are old stories, and, to-day, not beyond comparison. Is not this cautious holding of the Bible at least distantly related to priestcraft and the priestly?"

The above is a quotation from a letter of inquiry written by a lady in the Middle West, but as it doubtless reflects the views of many other progressive minds, a few words concerning it may be worth while.

In the first place, few texts are taken from the book which teaches that the first woman was made from the rib of a man. Genesis is only one of the many books constituting the library known as the Bible. The same statement is true with regard to the accounts of the "meekness of Moses, the wisdom of Solomon," etc. These and similar references to the traditional leaders of the Hebrew people are scattered through the literature of that race, but the Bible has not been perpetuated because of them and texts taken from the Bible are not authorized by biblical absurdities.

The fact is, the Bible is our great religious textbook. And while it contains many utterances that imply superstition, barbarism, brutality and ignorance, it still remains our great spiritual classic, the written experience of a people which had a genius for the expression of religion. Just as Greece was dominated by the artistic genius, Rome by a genius for law and Germany for mu-

sic, so the Jewish race has given the world the classic literature of religion. And just as every great artist must get his texts out of the Greek expression of ideal beauty and form, or as subsequent jurisprudence has taken its fundamental principles of legal justice from Rome, or as the greatest musicians turn to Germany for their texts in the creation and expression of harmony, so we find in the Bible the highest known deliveries of the God consciousness.

In the early days texts were taken from the Bible for the sake of ascertaining what the Bible taught. The sermon was a careful development of the text according to a specified plan. The Bible *authorized* the sermon and the sermon justified the Bible.

When Unitarian ministers take texts from the Bible to-day, however, it is not for the sake of the Bible and it is not because they could not preach sermons without biblical texts and it is not because they feel bound to use texts at all. It is because in this great literature, better than elsewhere, one may find suggestive themes for the homiletic utterance and because the average listener can afterwards recreate the line of thought followed by the preacher if it be centralized about some short and commanding and perhaps familiar quotation from a collection of books which, by long usage, has become a part of our spiritual inheritance.

It should be remembered that the real Bible is far more than is included between the covers of the volume we can see with our eyes. Our very language is its language and our forms of religious expression are, in large measure, those that the Anglo-Saxon race has acquired from the Bible. We may disown it and refuse to accept it for spiritual suggestion; but only as we may disown our ancestors and refuse to call ourselves by the names they bore.

L. G. W.

CHRISTIAN UNITY

REV. J. T. SUNDERLAND

There is a religion of unity. There is a religious movement in our time whose distinct mission is to unite—to unite the sects of Christianity and the religions of the world, upon the only basis upon which it is either possible or desirable that they should unite—namely, the basis of the ethically and spiritually best that is in them all.

The root-meaning of the word Unitarian is unity. By their very name, Unitarians are unity people. They have no intention of belying their name. The Unitarian movement stands for unities that lie deeper than all possible religious divisions. By those who know little of it, it is spoken of as negative, destructive, dividing. Properly understood, there is not in it a single negative implication, a single dividing or sectarian element.

The Unitarian name is the most inclusive and constructive of all the names held by religious bodies in our time, with the exception of the two names, "Catholic" and "Universalist." These are equally inclusive and equally unsectarian, but not more so.

There is something strengthening, something soothing, and at the same time humbling, in acknowledging that we have done wrong. Who has a secret of guilt lying like lead upon his heart? As he values serenity of soul, let that secret be made known. —*F. W. Robertson.*

Ideas are often poor ghosts; they pass athwart us in thin vapour, and cannot make themselves felt. —*George Eliot.*

BE HONEST WITH THE CHILDREN

MRS. S. C. L. JONES

Beware how you question a child's veracity, or give it reason to question yours. Never ask "Who did this?" when you know. It isn't honest and there is an insight in childhood which detects you in your fraud, and it engenders falsehood in its young mind. You have tarnished your child's character and injured yourself in its estimation, if not in your own. Give it the benefit of the doubt in any case where there is a doubt; but by precept and example show how highly you value perfect truthfulness, not only in your own conversation with the child, but with the world in general. Your intercourse with others in its presence has a more powerful influence on the child than a whole stream of admonitions to it. Remember that nothing seems wicked that can provoke a smile or seems smart. Watch any tendency to dishonest transaction, any overreaching in trade among boys under the supposition that it is business sagacity; any gambling, which, though softened into "playing for keeps," is gambling still; of prize packages and all lottery enterprises—show them the fallacy and the fraud of it all. Beware of "honesty is the best policy;" that species of honesty is but a poor graft at best. Be honest because it is right and true. Call things by plain but not exaggerated names; show children that though a wound may heal, it leaves a scar. Just so with the moral nature. Although the Prodigal returned to his father's home, was forgiven and received with rejoicing, still his fortune, wasted in riotous living, was gone past all retrieving; and what was worse still, the years that might have brought so much were lost to all eternity, and his moral nature was dwarfed and crippled thereby through the endless cycle of time.

The wrong he did lived after him just as much as the good he might have done would have lived. So the world was the poorer for his days of sin and shame, as well as he.

Queried a little one, "Mamma, which is worse, to tell a lie or to steal? I've been thinking about it, and I've 'cluded it's worse to lie, because if you steal a thing you can give it back, 'less you've eaten it, and if you've eaten it you can pay for it, but," in an awed voice, "a lie is just forever." Yes, just forever. Yet truth is a thing so delicately adjusted, that it may by irreverent handling be thrown out of poise and become a lie. In the repetition it may be so distorted that though given word for word, still by tone, gesture, accent, that fact may become a falsehood. These are nice distinctions, but not beyond the capacity of a child of ten,—yes, younger.

GETTING SOMETHING FOR NOTHING

REV. WILLIAM S. JONES

Of the Channing Memorial Church, Newport, R. I.

There is a great deal of gambling in our midst, winter as well as summer, and it would be base cowardice to ignore the terrible fact. Only the other night a prominent lawyer told me of the sad case of a young man who had lost all his hard-earned savings in a den adjacent to a saloon in this city, in a game where the dice were loaded. Other young men, the lawyer was informed, have lost in this place everything that they could earn, beg, borrow, and it may be, in some cases, steal. When a youth begins to gamble, where will he draw the line? Will he have much regard for "mine" and "thine?" Employers should look well

to the habits of their employes; they should consider their own habits in the light of the standards they set for those under them, or in an evil hour temptation may assail them both and they may go down under the moral strain. When the wind and storm beat upon the house of a man's life, well is it if it is founded upon a rock, ill is it if it is built upon shifting sands!

Gambling may be with cards, or with chances at church fairs and charitable fetes, or with stocks, or with futures; it may be indulged in by men or women; but in every case it is the insatiable passion to get values, large or small, without any commensurate payment. Here is the deliberate spurning of honest, painstaking toil. Here is a scornful flouting of high and stainless ideals of honorable dealing between man and man. We hear much of the gambler's honor. What is it but the honor of the thief, who robs his victim, regardless whether or not by so doing he brings ruin to an innocent family? To me, and I speak plainly, two of the saddest sights in this city are a church being built, not so much out of the self-denying gifts of the faithful as out of wholesale gambling at church fairs, and a blind man, daily walking our streets, blind without and blind within, daily luring men to the destruction of their earnings, their credit, their homes, their character. From my soul I pity him, as I pity the church, both caught in the mad desire to get something for nothing, the curse of modern life. And if you wish to know what is the best and most searching description of a gambler and gambling ever given, ponder well my text: "As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool."

THE REAL PRESENCE

REV. H. L. PICKETT
Of the Unity Church, Boise, Ida

In giving over the formalism and limitation of the old dogmatism have we yielded up anything of spiritual value? Have we lost any precious element of religious truth? If we have, then it is due entirely to the spiritual lethargy of our own hearts. There is no occasion to say that we have taken God from the narrow precincts of the sanctuary, only to lose His Presence in the great out-of-doors. Indeed we have not taken Him away from the sanctuary at all. He still dwells in the High and Holy Place, but in Him also that is of a fervent and devout spirit. The whole universe, and above all the heart of man, temples the Supreme Life. Every human soul is a shrine where the "Shekinah" of God is forever glowing and gleaming in mystic presence.

All those who have pledged themselves for life and for death to any great cause whatsoever, must have passed through a moment of moments, for no amount of accumulated impressions can take the place of this one vivifying touch.

—*Stepniak.*

Wipe out thy vain fancies by often saying to thyself: "Now it is in my power to let no badness be in this soul, nor desire, nor any perturbation at all!" Remember this power which thou hast from nature! —*Marcus Aurelius.*

UNITARIAN HYMN

The House of God

(For the Dedication of a Church)

To hold Thy glory, Lord of all,
  The whole round world and starry skies
Were but a dwelling-place too small,
  Though measureless to mortal eyes.

Yet in creation's endless round,
  No shining star where Thou art not,
No place in which Thou art not found,
  Nor where Thy wisdom has not wrought.

If human hands to Thee upraise
  This house of prayer and call it Thine,
Not here alone Thy name we praise,
  Nor to these walls our prayer confine.

For gift and offering we bring
  Our nobler thought and best desires
And in fraternal anthem sing
  The faith by which each soul aspires.

The longings every heart has known,
  The truth and good that keep us free,
The joy or anguish most our own,
  Are lifted up to heaven and Thee.

Lord of all life in earth and skies,
  Here make our erring souls Thy care,
Here bless our common sacrifice,
  Till each shall find Thee everywhere.

1911. THEODORE C. WILLAMS.

SUNDAY OBSERVANCE

BROOKE HERFORD

Is Sunday bicycling and golfing wrong? No, of course not—but all the same Edward Everett Hale was right in the caution he gave to a great bicycle club in Boston once. They had asked him to address them because of his well-known sympathy with all free, wholesome, manly and womanly life, Sundays and all days—and, of course, he spoke warmly for this—but all the same, he said, "Only remember that when you young gentlemen organize your cycling to spend your Sundays in great excursions, you are saying, as plainly as words can say, that so far as you are concerned you do not mean that the next generation shall have any Sunday." So is Sunday golf wrong? Is Sunday tennis wrong? And, of course, if anyone will argue it merely as a question of what is absolutely forbidden and sinful, there will be some one who will argue for football and cricket matches, with quite as good reason, from the point of view of their preferences. Yes; but if you will simply argue it so—and act out your own particular preference to the fullest—it is simply saying, as Dr. Hale put it, that you do not want there to be any Sunday! For it is just the difference which rules out these things, and makes Sunday a quiet, restful day, a little different from common holidays—it is that which made Sunday, and which keeps it on.

I know that it is more and more impossible to draw absolute lines, but that only makes it wise and right to draw one's own lines well on the right side of whatever would tend to cheapen or destroy the old convention of a universal, quiet rest-day.

So, put away both life's common work and common amusements, and all this not because in

the things put away there is some mysterious iniquity of sabbath-breaking, but because we want Sunday for life's best uses.

It is the higher side of life which has given us Sunday, and is the solid force that keeps it going. Still keep it, in its main character use, for that higher side of life, not in worship only, but in all quiet, thoughtful living, ever facing towards the good. And the Sunday shall be no day of grim restraint or weary listlessness, but the sweetest, purest, happiest day of all the seven, and the helper, strengthener, sanctifier of the rest.

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously;
And thou shalt find thy dream to be
A truth, and noon-day light to thee.

—*Ellen Hooper.*

NOTES

The Ministry-at-Large in Lowell, of which the Rev. George Charles Wright is minister, sends out an interesting leaflet descriptive of the history and purpose of this philanthropy. Not only is its present full of enterprises, but it was here that such works as the Sanitary Commisison of the Civil War, the Church League Relief Fund of $3,000 for the panic of 1893, the Women's Auxiliary Relief of the Spanish-American War, the Tewksbury Relief Fund of $15,000, have been devised and carried on. The evening school system

of Lowell originated here, as did also classes in cookery, millinery, dressmaking, home-making, lectures on hygiene, social and industrial economics, etc., etc. For a great many years this Ministry-at-Large has made itself generally useful in every conceivable way among the wage-earners of Lowell and has done more, probably, than any other institution to preserve harmony and peace among the manufacturing establishments of the city.

It is interesting to notice that the Unitarian Church at San Diego, Cal., has instituted a home for working girls who earn small wages in that city. This home will be similar in purpose and method to the Franklin Square House under the supervision of Dr. Perrin in this city. Great interest has already been manifested in this institution and the following indicates the purpose in view:

"The Unity House will be an institution whose doors will be ajar for those who need such a place. A girl who really wants to succeed; who really has principles she desires to unfold; who really wants to move onward and upward into the ways of usefulness and virtue, will find in Unity House every opportunity that can be afforded, and I believe it will be a house whose influence will be everlasting in its effects."

We learn of the Brotherhood Church in Jersey City which began its existence a few months ago, and the program of addresses which has been carried out during the month of January includes the following subjects and speakers: "The Civic Brotherhood: its Power and Possibilities," by Hon. Harry Phillips of London, England; a

dramatic reading of "The Blue Bird," by Rev. Howard C. Ives, the minister; "Is the Laborer Worthy of his Hire?" by Mrs. Florence Kelly, Secretary of the National Consumers' League; "Good Tidings to the Poor," by the Rev. Howard C. Ives.

At Elizabeth, N. J., at a recent meeting of the Men's Club a lecture was delivered by Mr. H. T. Jones on the care of trees, shrubbery and gardens; while at the Women's Alliance meeting of the same church, held on January 10th, Miss Harriet Townsend spoke upon housing conditions.

An attractive Calendar is issued every week by the church in Saco, and we notice that many devices have been adopted to develop the interest in the congregation and Sunday School. Rev. and Mrs. Drake hold "at home" receptions every Thursday afternoon and evening.

The American Unitarian Association and the allied societies kept open house on the afternoon of Monday, January 1st, from four to six o'clock, at the building at No. 25 Beacon Street. Members and friends of the Association, to the extent of five or six hundred, attended. The officers and directors held a reception in Channing Hall, and during the afternoon several familiar hymns were sung. Coffee, chocolate, etc., were served.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

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